CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, AUGUST 2, 1822. No. 51.

MISCELLANY,

From the Christian Disciple, vol. iv. p. 186.

ON PRAYING FOR ONE ANOTHER.

'You are apprized, I presume, of the extraordinary fact that after the prayer meeting, holden by ministers last [Election] week, in Park-street, a motion was made by Rev. Mr. Pond, and the vote carried, to set apart for prayer in their several churches, the hour from 8 to 9 o'clock every Saturday evening, that it may please God to visit Boston and the University at Cambridge with the out-pourings of his spirit. It is a good thing to pray for one another, and I know not but the motion and the vote proceeded from the purest motives. But there is something in this attempt to carry the unhallowed feelings of controversy to the Throne of Grace, which shocks me. It cannot, if executed, but have an unhappy influence on churches and will inspire them, I fear with a spirit of cursing rather than of prayer.'

Christian Register.

The propriety and duty of praying for one another will not, of course, be called into question by any, who believe in the scriptures, or in the efficacy of prayer in general. There are those, whom we cannot love or esteem, and there are those, whom we ought not to aid or countenance; but there are none for whom we may not and ought not to pray. We may be unable to render our fellow-creatures any other assistance, or they may be unable, or perhaps unwilling, to receive it; but we can at least pray for them. And to suppose that such intercessions, when rightly made, will have no avail, seems to us like making the Deity as senseless an object of invocation as the idols of the heathen.

Much however depends upon the manner and spirit in which this duty is performed. Our prayers for one another in order to be acceptable, must be made in *charity*. We are required to pray for those who differ from us in opinion, and even for our personal enemies; but better would it be for us not to pray for them at all, unless we can pray for them in charity. There is a glaring inconsistency in affecting to pray for men, when in our hearts we feel nothing but bitterness and jealousy towards them. It is gross hypocrisy to pray for men, when we are doing every thing in our power to injure and wrong them. Unless we can divest ourselves of uncharitable feelings towards those for whom we would pray, and unless we can appeal to our general conduct to prove that we have done this—to pray for them would be mockery. (Nay worse; it *would be* a vain and impious attempt to practise upon the Searcher of hearts that same system of duplicity, which is so frequently and so successfully practised upon the world.) If we cannot divest ourselves of uncharitable feelings towards those that differ from us, we had better not pray for them at all; for what communion can there be between prayer and uncharitableness?—'what fellowship hath righteousness with unrighteousness?—what communion hath light with darkness?—what concord hath Christ with Belial?'

When we pray for one another we should also pray with *humility*. When our petitions have respect to the errors and sins of other people, we should remember that we likewise are compassed with infirmity; and we should pray as fallible men for fallible men, and as sinful men for sinful men. Oh, there is nothing in which pride and self-sighteousness appear so inexcusable—so awfully presumptuous—so much like insanity—as in prayer. To see a man sharing with his fellow-creatures a common fraily of nature—full of feelings any thing but amiable—guilty in many respects and imperfect in all—with nothing to hope but from the mercy of God—to see such a man officious to pray for others in every point his equals, except perhaps in self-righteousness and spiritual pride—praying for them too in a tone of superiority if not of insult, as if he were safe, and as if they were apostates and reprobates—there is something in this which, if it were not shocking, would be sickening and disgusting. If we cannot pray for one another as we should wish to be prayed for in return, in a spirit of common and equal humility, we had better omit it altogether. If we must bring our arrogant and supercilious feelings even to our devotions, it is plain we come to them in a much fitter temper to blaspheme than to pray.

Again, when we pray for others, it should be with a single view to benefit *them*. It is well known how seldom, if ever, men act from motives purely disinterested; and it is very possible that we may be actuated, in part at least, even in our prayers, by other views and motives besides those which appear. It is very possible that while we affect to pray for others, we may be thinking chiefly of the influence it will have on ourselves, and our standing in society. Like the Pharisees of old we may pray *to be seen of men*. We may pray that we may make ourselves of more consequence, and acquire the reputation of being uncommonly devout. Even when we pray for those who differ from us in religion, it may only be, or at least it may partly be, that we may gain more credit to our own side; and while we affect to intercede with exceeding earnestness for their conversion, we may all the time be insidiously endeavouring even *by expressions in our prayers*, to heighten and inflame the popular prejudices against them. All this is very possible, and in some cases we cannot but think it the natural and probable supposition. And yet what a want of serious and vital religion it indicates thus to cloak our selfish intriguing arts under the solemn pretence of prayer. Be it remembered, it was of such prayers that our Saviour said, 'THEREFORE SHALL YE RECEIVE THE GREATER DAMNATION.'

There are circumstances, indeed, under which our prayers for one another must become not only useless but highly injurious and justly censurable. It is when instead of praying *for* one another we do in fact pray *against* one another—one individual praying against another individual, or, what is still more frequent, one sect praying against another sect. This, we are aware, is commonly done under a pretence of praying for their conversion, or for their deliverance from fearful delusion; which seems at first sight but a reasonable and even a benevolent object. But we should be careful how far we are carried away by this plausible idea. We know that men were equally sincere in those days, when they would not only pray for those whom they chose to consider as deluded, but would even in the excess of their kindness burn them at the stake—for the good of their souls. If we are so anxious about the condition of others, we should, indeed, pray for them, but not in such a manner, and under such circumstances as must make it evident that the effect will be to lessen their influence and injure their reputation in the community: for this is not to pray *for* men but *against* them, and we are not required to pray against men under any pretence whatever. We should not under a pretence of praying for a sect, join in concert to *pray it down*, by the influence which such prayers may have—not upon God—but upon public opinion. Nay, for a man possessing no peculiar means of information, and affording no peculiar proofs of piety and virtue to introduce into his devotions, under any circumstances, expressions of contempt, or pity, or honour for men wiser and better than himself,—we should not perhaps regard it as certain evidence that he was not sincere, nor that his general intentions were not good—but we should infer that his humility and charity came at least in a questionable shape, and were in great danger of being entirely lost. The influence of such prayers upon the community and upon the general interests of religion must be still more detrimental.

Let one sect combine to pray against another, and the natural tendency of it must be to foster and influence those prejudices and dissensions in the christian church, which every real friend to religion must wish to see subsiding. It must increase the proud and overbearing spirit of those who pray; it must provoke and indeed authorize, to a certain degree, a feeling of injury and resentment on the part of those who are prayed against; and what is still worse, it must afford to the irreligious part of the community a subject of derision and triumph. It is to no purpose for those who thus pray, to pretend that such are not their intentions. Such must be the effects, and they must be strangely ignorant of human nature and the present state of society, not to know it. If our very prayers are to breathe a hostile spirit—if the people cannot listen to our devotions without having their prejudices and their animosities inflamed—if men are taught to bring their jealousies and competitions even to the altar—if those who call themselves the ministers of peace, instead of combining to promote the common cause, make use of all the means in their power to destroy each other's influence, and even make this the subject and the object of their public devotions—what can we expect, but that religion will be either disregarded or dreadfully perverted?

Besides; praying against one another in this way, seems to us to be an entire perversion of the object and end of prayer. We would hope, that amidst all our differences, there might still be one service at least, in which all christians might unite without having their feelings and convictions assailed or insulted. Let it be granted that all our dissensions must continue as they are, and that there must be on both sides just so much heat and bad feeling—we still would hope that the sanctity of prayer might never be profaned by sectarian jealousy and rancour. To take a service destined to humble men, and make it the occasion of self-exaltation—to take a service destined to bind men together in love, and to make it the means of fomenting discord and division—to take a service in which all our feelings but those of devotion, should be subdued by an awful sense of the presence in which we stand, and to bring into it our earthly passions and interests and intriguing conspiracies—we know not how this may seem to other people, but to us, we confess, it seems like profanation.

We are aware that there may be many, who think us to be in a dangerous and perhaps, a fatal error, and who therefore may be perfectly sincere in praying for our conversion. But is it not enough that they deny us the christian name, that they refuse us all christian intercourse, that they make every effort in their power to lessen our influence and cause our piety and sincerity to be suspected? Not satisfied with this, must they go on to introduce this same exterminating spirit into their devotions, and insult and slander us before the mercy seat of God? We might have expected that they would spare this last injury, not perhaps from any regard to us, but from a regard to the peace of sociey, the general interests of religion, and the hallowed nature of the service. Is it said that they must pray for our conversion in order to be consistent? We can only say, in reply, that there are some things worse even than inconsistency; and that it argues no good for their system, if, in order to preserve a consistency with it, they must sacrifice their moral principles or their good feelings If, however, they must pray for our conversion, it would seem to be a subject fit only for their *private* devotions, and not to be prayed for formally, publicly, and in concert;—unless indeed, the real object was not so much to procure our conversion, as to prejudice the public against us: in which case it is true the latter is the proper and natural course to be pursued.

It is not that we despise the prayers of our brethren. We ask them to pray for us: but not in the spirit of wrath, not in the spirit of jealousy and pride. Heaven has no ear for such prayers, nor can they have any other effect on earth but to exasperate and inflame the bad passions of men. We ask for their prayers, but we do not wish them to affect to pray for us, merely that they may have an opportunity to tell the people that we are blind leaders of the blind. We are very conscious that we need the prayers of all good men; and we ask our brethren of every name to pray for us, as we will endeavour to pray for them in return—in that spirit of charity, and humility, and singleness of heart, without which all our prayers, whether for ourselves or for others, must be in vain, or worse than in vain.

From the Quarterly Review.

Missions.—There is something so heroic, so sublime in the determination to forsake home, country, friends, kindred, and all that can render life desirable, for the sake of those who are strangers to God, that it is impossible not to venerate the missionary, who has determined to make his grave among the inhabitants of a distant land. Our affections, our admiration, our best wishes, our most fervent prayers go with him. We hardly inquire whether he be a Catholic, a Paptist, a Moravian, or a Church-of-England-man. We watch him with anxiety, and identify ourselves with him in all his hopes and fears. Our mortification is therefore severe, to find (on reaching the scene of his labors) his zeal unaccompanied with any of those qualities which we hoped would distinguish a man of such ardent and resolute character. When we look to see him display his talents of research, and to throw new light upon questions hitherto undetermined, and which he has opportunities of examining successfully, he rejects them with affected scorn, and leaves us as much in the dark as before. When we hope to see him benefit by some fortunate concurrence, he superstitiously waits for a preternatural intimation, for some internal experience, for something or other which he expresses in the phraseology of his sect or party. When we expect information on some interesting topic of history, literature, science or philosophy, he more than disappoints—he pains us by triumphing in his own indifference upon these subjects; and declaring that nothing can ocupy his attention, but the main object of his mission, and the glory of God! Surely it is no sin, it is nothing incompatible with his sacred calling to be, and to appear to be a naturalist, a scholar, or a philosopher. It is no crime against the simplicity of the gospel to advance the cause of truth by making observations upon the manners, the customs, of the antiquities of the people among whom he is residing. It would not be distrusting the power of the Most High to employ human means of conversion, and to facilitate the grand task, by showing how advantage may be taken of the existing character and peculiarities of a people, and how they may be made subservient to the designs of Providence.

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In our opinion, next to the dispensation of the Scriptures, the most probable way of inducing the Persians, or any other civilized people to enter into such a comparison between their own and the christian creed, as may eventually lead them to adopt the latter is to contrive opportunities of showing the improvement in arts, science and society, which christianity never fails to carry with it. A spirit friendly to our civil and religious institutions would thus be imperceptibly excited, and, upon the old dramatic principle of what is seen making a more lasting impression than what is heard, unbelievers would be more convinced by witnessing the beneficial effects of christianity, than by all that could be told them by the Missionary. Could our government, for example, be prevailed upon to employ its supposed influence with the Persian court, to obtain its consent for the British factory at Bushire to establish a school or college, ostentibly for the instruction of Persian children and adults in European arts and literature, (and the necessary funds for the support of such an institution might well be spared out of the annual income of some of the missionary societies) as there is now a tendency in many of the nations of that country to discuss and embrace the truth, we cannot avoid thinking, that it would be considerably increased by thus giving the means of receiving an European education upon their own soil, and by gradually preparing their minds for the reception of what would alarm them if hastily advanced.

It will not be out of place to observe here, that we do not remember a single instance of any civilized kingdom having been converted, until the missionaries were countenanced by men in power; and we could wish those good people, who take such an active part in associations for the extension of the gospel, would pay more attention to a maxim, which is confirmed by the experience of eighteen hundred years.—The Societies for the Propagation of the Gospel in Foreign Parts, and for the Promotion of Christianity, have indeed again taken the lead, as they did in the first establishment of missions, in improving upon the original scheme, by soliciting the influence and cooperation of the government, and by pursuing measures which will facilitate and accredit the labours of their missionaries.

They discovered, and candidly confessed in their Reports, that their preachers and schoolmasters did not succeed to the measure of their expectations; that something was wanting to give the advantage of combination, respectability and union to their efforts, and that recourse must be had to those aids and supports, which are as indispensable to religious, as in all other matters. And we humbly conceive, that if other societies also would, in like manner temper their zeal with a little discretion, and direct their attention to the best means of affording facilities to their missionaries, they would be enabled to render a better account of the immense sums which are placed at their disposal; and instead of publishing reports which contain little more, from year to year, than a repetition of the same pious sentiments and sanguine expectation, would have it in their power to give some intelligible account of the effects which they are producing. We have carefully read the last Report of the Church Missionary Society, and yet we are really unable to form any accurate calculation of the number of their converts; all that we learn is, that they 'expended upwards of £30,000 between April 1819 and April 1820! that they have two hundred laborers distributed among eight missions; that in these different missions, between 9 and 10,000 children are educated; that many thousand adults hear the glad tidings of salvation, and of these many hundreds make a creditable profession of christianity.'—The vagueness of this statement, added to the fact of there having been twenty converts only made at one of their stations in four years, and of these, all relapsing but *one*, is a sufficient proof both of limited success, and of a material and inherent defect in their regulations, and in the application of their resources.

ON TOTAL DEPRAVITY.

"Considering how much has been said and believed about the total depravity of human nature, it is somewhat surprising to observe people of all kinds so very anxious to conceal their own wickedness from the rest of the world.—There is no person, however vile, but will strive to support some appearance of virtue before the world; nor will he ever throw it off, till he is compelled to, or till he finds that every body knows him so well that the disguise does not pay for the trouble of wearing it.

Now if we believe that mankind in general are totally depraved, so that there is no goodness, and nothing but evil in them, we are fools to take such a course, if we wish to gain and secure their esteem and applause. Instead of pretending to virtues we do not possess, we should, if we exercised the least consideration, strive to make the world think us more wicked than we actually are. Whether we are base or not, we should study to assume the greatest appearance of baseness, in order to endear ourselves to a race of creatures who had no liking for any thing besides.

But in truth and soberness, whatever may be our favourite creed, we do, all of us, understand mankind to be better than this. The conduct of men impartially shows that they, like ourselves, feel a consciousness that the world is not so depraved but that, on the whole, it admires and esteems virtue and righteousness much more than it does wickedness. It is strange how partiality for a particular notion which is the rallying point of our party, will blind us to our own thoughts, and make us forget even ourselves.—Even the most strenuous, the most devoted advocate of the doctrine of total depravity feels a certain consciousness that, in the very heat of zeal for his cause, induces him to show the best side of his character to the world, if he desires its respect." MARCUS.

Extract from Law's Serious Call.

Imagine to yourself some person in a consumption, or any other lingering distemper that was incurable.

If you was to see such a man wholly intent upon doing every thing in the spirit of religion, making the wisest use of all his time, fortune, and abilities. If he was for carrying every duty of piety to its greatest height, and striving to have all the advantage that could be had from the remainder of his life. If he avoided all business, but such as was necessary; if he was averse to all the follies and vanities of the world, had no taste for finery and show, but sought for all his comfort in the hopes and expectations of religion; you would certainly commend his pru-

dence, you would say, that he had taken the right method to make himself as joyful and happy, as any one can be in a state of such infirmity.

On the other hand, if you should see the same person, with trembling hands, short breath, thin jaws, and hollow eyes, wholly intent upon business and bargains, as long as he could speak. If you should see him pleased with fine clothes, when he could scarce stand to be dressed, and laying out his money in horses and dogs, rather than purchase the prayers of the poor for his soul, which was so soon to be separated from his body, you would certainly condemn him, as a weak, silly man.

Now as it is easy to see the reasonableness, the wisdom and happiness of a religious spirit in a consumptive man; so if you pursue the same way of thinking, you will as easily perceive the same wisdom and happiness of a pious temper in every other state of life.

For how soon will every man that is in health, be in the state of him that is in a consumption? How soon will he want all the same comforts and satisfactions of religion, which every dying man wants?

And if it be wise and happy to live piously, because we have not above a year to live, is it not being more wise, and making ourselves more happy, because we may have more years to come? If one year of piety before we die, is so desirable, is not more years of piety much more desirable?

If a man had five fixed years to live, he could not possibly think at all, without intending to make the best use of them all. When he saw his stay so short in this world, he must needs think that this was not a world for him; and when he saw how near he was to another world, that was eternal, he must surely think it very necessary to be very diligent in preparing himself for it.

Now as reasonable as piety appears in such a circumstance of life, it is yet more reasonable in every circumstance of life, to every thinking man.

For who but a madman can reckon that he has five years certain to come?

And if it be reasonable and necessary to deny our worldly tempers, and live wholly unto God, because we are certain that we are to die at the end of five years; surely it must be more reasonable and necessary for us to live in the same spirit, because we have no certainty that we shall live five weeks.

Some of the principal causes of modern infidelity.

The first and chief is an unwillingness to submit to the restraints of religion, and the dread of a future life, which leads men to overlook evidence, and to magnify objections. 2. The palpable absurdities of creeds generally professed by christians, which men of sense having confounded with the genuine doctrines of revelation, they have rejected the whole at once, and without inquiry. 3. Impatience, unwillingness to persevere in the laborious task of weighing arguments and examining objections. 4. Fashion has biassed the minds of some young persons of virtuous characters, and competent knowledge, to reject revelation, in order to avoid the imputation of regularity, and to escape the ridicule of those with whom they desire to associate. 5. Pride, that they might at an easy rate attain the character of philosophy, and of superiority to vulgar prejudice. 6. Dwelling upon difficulties only, from which the most rational system is not exempt and by which the most candid, inquisitive, and virtuous minds are sometimes entangled."

Belsham's Review of Wilberforce.

CHRISTIAN REGISTER.

FRIDAY EVENING, AUGUST 2, 1822.

Strictures on Extracts from Dr. Miller's Letters.

Dr. Miller, in the course of his unfriendly remarks upou Unitarianism has much to say about its close connexion with infidelity. Now it is undoubtedly true that the rational views of religion which Unitarians usually inculcate, have led many, to think favourably, and in the end to feel and acknowledge the saving influence and power of christianity, who, by the inconsistency and odiousness of orthodoxy (which they were told was real christianity) had before been driven to doubt the truth and value of all religion, and to treat with neglect, if not with disrespect its institutions. How this can be considered as an evidence of the close alliance of Unitarianism and infidelity we are at a loss to determine. Any mind of common fairness, would naturally conclude we think, that it was an important evidence of the valuable tendency of Unitarian principles.

But Dr. M. says that avowed Deists on reading the discourses of distinguished Unitarian preachers have greatly admired them; and declared that if the system exhibited in them were christianity they had no longer any difficulty in taking the name of christian.

Now for ourselves, we have no doubt that of some who have been called Deists this is true. Of those, for example, who are described under the *second* head of the causes of infidelity mentioned in the article above. We are persuaded there are many instances in which infidelity does not spring from badness of heart. Men of sense, but of limited reading, have, no doubt, by mistaking the creeds and absurd systems of some christians for christianity itself, frequently been so alienated and disgusted by them as to be led to reject all religion at once and without enquiry. Although such men may be in a high degree culpable for not examining longer and more patiently, yet we think that the infidelity of such, is an evil to be looked upon with some degree of lenity, and is one that is not to be remedied by reproach and harshness. If such are still disposed to inquire and to listen to the truth, let us not drive them from us and from the hope of recovery by denying them the means of learning how grossly they have mistaken the true character of christianity. And instead of viewing it as a reproach of our principles that such men can be brought to approve them, let us rather continue to claim it, (as we have the best reasons for doing,) as a "potent argument in favour of our creed," that it is an instrument of recovering so many to the hopes, the consolations and moral influence of christian principles. Let Dr. Miller *continue to insist* that the influence of Unitarian principles upon infidels is owing only to a near resemblance of Unitarianism to infidelity;—let him *continue to insist*, as he does, that Unitarianism presents a system reduced so nearly to a level with the Deistical scheme, that a Deist must be fastidious indeed who would object to holding communion with a Unitarian Society. Let him continue to deal out against the Unitarians of this country the slanders which some narrowminded Roman Catholic writer in the French Encyclopedia has seen fit to throw out against the Unitarians of Geneva. This is no more than we expect from a man of Dr. M's prejudices, and who has taken no more pains than he has to know what the Unitarianism of this country really is. We regret indeed that a gentleman of his standing and talents should lend his influence to the unworthy purpose of rendering odious and suspected a large and respectable class of his christian brethren. But we desire to bear with a becoming temper, this trial of our *faith* and *patience* which the wise Disposer of events has for a time permitted; and we confidently look forward to the time when those who have so much mistaken us, and who seem to be so much our enemies, will perceive and acknowledge their error and their injustice.

Rammohun Roy's Second Appeal.

The sixth and last chapter of Rammohun Roy's book is on the impersonality of the *Holy Spirit*. The first argument of the Reviewer to which our author replies is that drawn from the circumstance that the term *Holy Spirit* is associated with the name *Father* and *Son* in the ordinance of baptism. It is on this argument that the Reviewer chiefly relies. Rammohun Roy begins his reply to this argument with the following remarks.

"It seems to me in the first place that the reverend editor (the reviewer of Rammohun Roy's compilation) after having filled up many pages with numerous arguments in his endeavor to establish the godhead of Jesus, should have noticed in so short and abrupt a manner, the question of the Deity of the Holy spirit, although the editor equally esteems them both as distinct persons of the Deity. I wonder in the next place, how the learned editor could suppose a mere association of names sufficient to prove the identity of their subjects. I am indeed sorry that I cannot, without overlooking a great many scriptural authorities, and defying reason totally, join the editor in the opinion, that the association of the name of the Holy Spirit with that of the father of the universe in the rite of baptism, is "decisive" of, or even allusive to the separate personality of the Spirit.

He then adduces the instances in 2nd Chron. xx, 20. where the prophets are associated with God, and in Jer. xxx. 9, where David is associated with God,—and thinks these prove the Deity of David and the prophets as much as the former does the Deity of the Holy Spirit. He also thinks that upon this principle the worshippers of fire may be justified, since in Luke iii. 16, fire is associated with the Holy Spirit in the rite of baptism.

The following very just remarks are his explanation of the reason why the names Father, Son and Spirit are associated in the rite of baptism.

God is invariably represented in revelation as the main object of belief, receiving worship and prayers that proceed from the heart through the first born of every creature, the Messiah. ("No man cometh unto the father but by me," John xiv. 6) and leading such as worship him in spirit to righteous conduct, and ultimately to salvation, through his guiding influence which is called the holy spirit. ("when he, the spirit of truth is come he will guide you into all truth." John xvi. 13.)

There is therefore a moral obligation on those who avow the truth of such revelation, to possess their belief in God as the sole object of worship, and in the son through whom they, as christians, should offer divine homage, and also in the Holy influence of God, from which they should expect direction in the path of righteousness, as the consequence of their sincere prayer and supplication. For the same reason also, in publicly adopting this religion, it is proper that those who receive it should be baptized in the name of the Father, who is the object of worship; of the Son, who is the mediator; and of that influence by which spiritual blessings are conveyed to mankind, designated in the scriptures as the comforter, Spirit of truth, or Holy Spirit.

On the subject of the personification of the attributes of Deity, Rammohun Roy remarks,

Were every attribute ascribed to the Deity, which is found personified, to be therefore considered as a distinct personage it would be difficult to avoid forming a very strange notion of the theology of the bible. It appears indeed to me impossible to view the Holy Spirit as very God, without coming to ideas respecting the nature of the Deity, little different from some of those most generally and justly condemned as found amongst Polytheists.

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If by the term "Holy Spirit" be meant a third distinct person of the Godhead, equal in power and glory with the Father of all; I am at a loss to know what trinitarians understand by such expressions as the following: *Mat.* iii. 11, and *Luke* iii. 16, "He shall baptize you with the Holy Spirit and with fire." *Acts* x. 38, "God anointed Jesus of Nazareth with the Holy Spirit and with power."

If the term "Holy Spirit" be synonimous with the third person of the Godhead, and "Christ" with the second person, the following passages may be read as follows: He the second person, shall baptize you with the third person of the Godhead, and with fire. "God (the first person of the Godhead) anointed Jesus of Nazareth (the second person of the Godhead) with the third person of the Godhead." "All manner of blasphemy, even against the first and second persons of the Godhead, shall be forgiven unto men; but the blasphemy against the third person of the Godhead shall not be forgiven unto men." "Jesus (the second person of the Godhead) being full of the third person of the Godhead, returned to Jordan."

But little reflection is, I should suppose, necessary to enable any one to perceive the inconsistency of such paraphrases as the foregoing, and the reasonableness of adopting the usual mode of scriptural interpretation of the original texts, according to which the foregoing passages may be understood as follows: "He shall baptize you with the spirit of truth and purity." "God annointed Jesus of Nazareth with his holy influence and power," "Jesus being full of the influence of God returned from Jordan."

Still more dangeous to true religion would it be to interpret, according to the Trinitarian mode, the passages which describe the descent of the Holy Ghost upon Jesus on the occasion of his baptism. *Luke* iii. 22, "And the Holy Ghost descended in a bodily shape like a dove upon him." For if we believe that the Spirit in the form of a dove, or in any other *bodily shape*, was really the third person of the Godhead, how can we justly charge with absurdity the Hindoo legends of the divinity having the form of a fish or of any other animal?"

FEMALE JEWS SOCIETY OF BOSTON.

In our remarks last week, respecting the Female Jews Society of Boston, we stated that the funds of this Society had heretofore been transmitted to the London Society, and that whatever missionaries had been employed had been selected and sent out by that society.

From this statement it is naturally inferred that the funds of the Boston Society have heretofore been employed for the support of missionaries. But this, we have since learnt, from the highest authority, is not true.

The impressions which led to the statement in our last, were gathered from the general statement in the Circular, that a considerable part of the annual income of the Society had been forwarded to the London Society. As no mention was made of any accompanying directions for any specific appropriation of the funds, it was presumed that they were used for the general purposes of the society, and amongst other purposes for the support of missionaries. The *truth* is however, the funds of the Boston Society which have been transmitted to the London Society have been accompanied by directions that they be employed wholly in printing and distributing Bibles and Testaments either in Hebrew or some other language for the benefit of the Jews,—so that the Boston Society has hitherto proved in effect a bible Society for the benefit of the Jews. We could heartily wish it would continue to appropriate its funds for this noble purpose. We find however that a majority of the society are disposed to attempt the support of a missionary who is to be selected and directed by the Committee of the Board of Commissioners for Foreign Missions. We learn however that it is the prevailing wish of *many*, if not of *most* of the members of the society that the missionary be a man who shall be as much as possible divested of sectarian prejudices; a man who shall think not so much of enlarging his party as he does of enlarging the kingdom of Christ. Whether such a man will be found must be determined by the event. One thing is morally certain that if appointed by the Board of Commissioners, whoever he may be, he will be a Trinitarian and a Calvinist.

For the Christian Register.

HISTORICAL SKETCHES OF NEW-ENGLAND.

The following is an instance of private distress, very common in the early settlement of our land, and whilst our fathers yet struggled with the natives for the possession of the soil.

The great swamp fight as it was called, with the Narragansetts, which took place in the beginning of the year 1676, was disastrous both to the whites and the natives. The English, it is true, had the victory; but it was at the cost of their best blood, and bravest spirits; Winslow with his 1000 men, could only expel the enemy from his strong hold, and destroy the provisions laid up for winter use. The result was, that almost the whole nation of the Narragansetts, with the fugitve and hostile Indians sheltered among them, were driven out in the severity of winter, with the double excitement of revenge and want, to prey upon the almost defenceless inhabitants of the frontiers of New-England. A large body of the Narragansetts thus dispersed, with many other Indians took their course from their own country on the southern shores of New-England, to the north, to a place called in their language Worchusett, or the *land of hills*; visiting in their rout such settlements of the whites as they dared to attack.

The town of Lancaster, in the Masssachusetts, was at this period upon the frontiers of the colony; and it had the misfortune with others, to be attacked by the incensed and hungry natives. It contained about sixty houses, with as many families, gathered in a small compass, for the purpose of mutual aid in case of danger. As yet it was but an opening in the midst of the wilderness, and the new soil just exposed to the influence of the sun, under the power of culture, began to push forth a useful, and wholesome vegetation. Surrounded on every side, by the lofty and ancient forest of New England, which approached to the very confines of cultivation, and looked like a wall of defence, it had very few avenues of communication, save here and there, a solitary path way threaded the gloom, or marked trees guided the traveller from one settlement to another. In the centre of the village stood a garrison house, which served the two-fold purpose, of a refuge in danger, and a resort for the divine pleasures of social worship on the sabbath day. A minister by the name of Rolandson guided and comforted this people. He was a man who was in truth the shepherd of his flock, and who, like most of his contemporary brethren, had led it into the wilderness, and shared in all the dangers and privations, of an infant settlement. Rolandson was to his flock what every good sheperd should be, their sympathizing friend and adviser in all the ills of life, and the best exemplar of his pulpit theory, in the whole parish. He found ample scope for the exercise of his industry, in the practice and inculcation of those plain and simple truths, which all can understand, and which alone guide men to happiness and heaven; hence he never indulged in polemic divinity, which however important it may appear to those entangled with it, the free and enlightened sense of men, will ever condemn as nourishing the worst of passions, and worse than useless.

The period now spoken of, was the most afflictive New-England ever saw. The whites and the natives were in the midst of a war of extermination; and both parties maintained the strife with an unrelenting ferocity, unknown to civilived nations.

The people of Lancaster were well aware of their exposed situation. Scarcely a day passed, but, from their eminences they might see the the smoke of Indian fires in all directions, either devouring the forest, or desolating some hapless village like their own;—and every coming day, and every traveller, brought fearful tidings of Indian cruelties and murders.

In this dark hour, the worthy Rolandson did not forget his flock, or the family, which God had given him. With great industry, and at an expense equal to his means he fortified his own house, that his wife and three children might enjoy some protection, against any sudden attack of the Indians; and alarmed by the frequent reports, of the approach of the savages and well knowing the defenceless situation of the place, he repaired to Boston to solicit the aid of government.

On the tenth day of February 1676, between the dawn and the sun's rising, the inhabitants of Lancaster, who were mostly in the two garrison houses, were awaked from their sleep, by the noise of guns. Rushing out, they beheld the remote dwellings of the settlement, on fire; and the smoke, rolling in black volumes to the skies. Those miserable victims who had spent the night without the garrisons, were thus surprised and whilst fleeing for safety, shot down. The people of the garrison saw one of their friends, on the alarm, start from a house in which he had slept, and with great swiftness, was approaching them, almost at the same instant a savage sprang from a stout band of his comrades, and with the speed of a bird of prey darted upon the fugitive, who finding himself about to be overtaken, dropped on his knees and with uplifted hands implored for mercy, promising money, as the Indian afterwards confessed, for his life, but the wretch thirsting for the blood of the white man, and even in that position beat out his brains with the breech of his gun and returned shouting in triumph for the act he had done.

By this the whole body of the Indians began by cautious approaches to encompass the garrison. A brisk fire, however, from within kept them for a while at a respectful distance, and might, in the end, have discouraged the attack; but unfortunately, there was at a short distance on a small eminence a barn which completely overlooked the garrison. The savages soon observed the advantageous position of this building, and in a short time its top was black with their numbers, from whence they shot every one who stirred within, all opposition then ceased and another body advanced and set fire to the garrison and not one of its inmates escaped.

The next object of the natives was the fortified house of Rolandson. It was seated on the brow of a hill, and the savages partly sheltered by the rising ground began, to let fly, at the wooden breast-work, a constant shower of bullets. And here a vigorous exchange of shots was kept up for two hours at the cost of much blood on both sides till at length the whites, reduced in number by death, and exhausted by the conflict, sensibly diminished the vigor of resistance. The Indians observed this and approached the place, and in a few moments, a loud yell from the savages, succeeded by the roar of fire, convinced

the miserable victims within that they were lost. In a moment all resistance ceased, a universal cry of fear and despair came from the helpless and infirm, & they clung to their friends, vainly invoking that aid, which they well knew no human power could afford.

There were belonging to the garrison a pack of stout watch dogs, commonly used to scent the approach of danger, and repel it. So great was their strength and ferocity, on ordinary occasions, that they could subdue with ease the most savag beasts; and when stimulated and encouraged by their masters, were formidable to men. The Indians knew their power and dreaded it, and it was hoped by some in the garrison, as a last effort, that could these dogs be let out and encornaged to fly at the assailants, it might so check them that some could escape. But every effort of this kind was without success. The dogs could not be induced to leave their masters, and to the most animating encouragements, only answered with a dismal howl, as if conscious of their hopeless situation, and partaking of the fears of those about them.

The fire had now seized on a large part of the building, and was making rapid progress to the destruction of the whole, and the wounded, faint and helpless, with none to aid them, saw it gradually lick up their blood, as it came to consume them also. At this moment two or three mothers, with their little ones clinging round them appeared at the outlet of the fort. The roar of the fire, and the shouting of the savages drowned their cry—and as they came out, prompted by that strong maternal feeling, for the safety of their offspring, which no circumstance, however horrid, can destroy, they vainly attempted to shield them, with their own bodies, from the fire of the enemy;—yet a number of them were cut down by the scattering shot, coming from a party of Indians, drawn up to watch all who came out.

In this group, was the wife, and children, of the unfortunate Rolandson. The youngest, was in the arms of its mother, who, whilst she attempted to screen it from danger, received a shot which pierced her side, and mortally wounded her infant:—yet she continued to stand, holding her child, until the Indians seeing all resistance ended rushed forward, and seized on her and her companions as prisoners. Those, who were unable to go forward were killed and stripped on the spot, whilst Mrs. Rolandson with her children and some others, were urged forward and immediately quit the plain; and the Indians having effected their purpose, disappeared and all was soon silent and in ruins.

Thus was destroyed, at its very commencement, the pleasant village of Lancaster; and of all its inhabitants, but one escaped death or captivity. The most complete desolation for a long time, brooded over the spot. For a time, a few of the cattle, which had escaped, frequented it, but not being greeted by human accents, or receiving their accustomed sustenance, at length ceased to return. The vegetation of the wilderness again came over the soil, mingling in an unsightly manner with the stinted plants of European cultivation; and the traveller as he passed by the fatal place, sighed when he saw the power of nature, in conjunction with the wrath of savages, striving to obliterate every vestige of civilization. A. C.

RELIGIOUS INTELLIGENCE.

Christianity in Thibet.

The Queen of Thibet (says the Diario Romano) has requested to have eighty missionaries, from the College de Propaganda Fide at Rome for the purpose of converting her subjects; five Capuchins have already departed for Thibet.—An Italian from Brescia, whom the Queen had made her first minister, converted her majesty to christianity.

London Female Penitentiary.

The anniversary of this institution was held on May 6. During the last year there had been about 150 *Applications* 90 of whom had been received, 40 placed out the service, and 39 reconciled to their friends.

Port of London Society.

The object of this Society is to increase the means of religious instructions to seamen, whether on land or at sea. At its anniversary on May 6th, a very encouraging account was given of the success of the exertions that had been made to promote the objects of the society.

Sunday School Union.

The Annual meeting of this Society was held on May 7th, in London. About 1000 persons were present. By the report it appears that the whole number of Sunday scholars in London and the vicinity was 52,549 children and 478 adults. In three counties in Wales, one fifth of the population were members of the Sunday schools. The whole number of Sunday scholars in Great Britian and Ireland is said to be upwards of 600,000.

Irish Evangelical Society.

The object of this society is this melioration of the condition of the Irish, by means of the gospel. Its anniversary was held on May 7th. Its funds are very inconsiderable.

Religious Tract Society.

The 23rd anniversary of this society was held on the 11th May. Upwards of five millions of tracts were issued by this society during the last season. The whole number of tracts issued since the establishment of the Society, is upwards of forty-five millions.

Home Missionary Society.

This Society held its anniversary on the 13th May. The report stated that twenty-two missionaries had been sent out. and that considerable aid had been furnished to various clergymen in promoting the cause of the gospel in their own neighbourhood. The income of the Society during the last year was £3000.

Village Itinerancy.

A Society by this name held its *nineteenth* anniversary on the 15th May. Whether this association is Methodist or Episcopal, we do not learn. It has upwards of one hundred ministers in its employ. Its income during the last year was upwards of £2000.

British and Foreign School Society.

The seventeenth anniversary of this Society was held on the 16th of May. This, as far as we can learn, is a society for encouraging schools for mutual instruction. Thirty masters were prepared to propagate the system during the last year.

The Society for elementary instruction, formed at Paris in 1815 has 1400 schools. Of this number 157 were opened during the last year.

Continental Society.

The object of this Society is the distribution of Bibles, Testaments and religious publications on the continent of Europe. Its anniversary was held no the 15th of May. The Society appears to be yet in its infancy.

Merchant Seamen's Bible Society.

The fourth annual meeting of this Society was holden on the 13th May. Very encouraging accounts were given of the favourable reception of the Bible amongst seamen.

Protestant Missionary Society on the Continent.

From the speech of Rev. Theophelus Blumhardt, at the 22d annual Meeting of the London Church Missionary Society, we learn that the Protestant Missionary society on the Continent was formed at Basle in Switzerland in 1816. It commencec with two pious young men who are now missionaries in India, in the employ of the Church Missionary Society. Since the establishment of this Society, auxilliary Societies have risen up in Switzerland, in various parts of Germany, in Prussia, and amongst the Prostetants in France. The Society has sent out seven missionaries into the Countries bordering upon the Black and Caspian Seas.

DOMESTIC SUMMARY.

Captain Hull of Charlestown, has sent a second petition to the Secretary of the Navy, requesting that a court of inquiry be instituted respecting the manner in which he has managed the concerns of the Navy Yard at Charlestown.

"There is no doubt, (says the National Intelligencer) but a court of inquiry will be detailed as requested."

The court of magistrates and freeholders of the city of Charleston, S. C. have passed sentence of death on sixteen slaves, convicted of an attempt to raise an insurrection in state. They were to have been executed on Friday the 26th ultimo.

It must have been some deep sense of wrong that has driven these men and the coloured population generally to the adoption of this desperate purpose. Is it not worthy of those who hold them in bondage, to inquire how far this sense of wrong is wellfounded and just.

Solomon Southwick, Esq. has been nominated as a candidate for the office of Governor of the state of New-York.

A general vaccination of the inhabitants of Providence and Newport has lately taken place. In Providence the number vaccinated was 729.

Isinglass.—A Manufactory of isinglass has been established at Cape Ann, by Mr. William Hall, late of this city.

University of Pennsylvania.—The annual commencement at this institution was holden on the 25th ult. The degree of Bachelor of Arts was conferred on *twenty six* young gentlemen.

Transylvania University.—Commencement was on the 10th of July. The number graduated was *twenty seven.*

Alleghany College.—At the commencement at this institution, the degree of Doctor of Laws, was conferred on Rev. Abiel Holmes, of Cambridge, (Mass.) and on John Pintard Esq. of New-York, and the degree of A. M. on the Hon. Wm. Winthrop, of Cambridge, and John W. Picket of Maryland.

Union College.—At the commencement at this college seventy four young gentlemen received the degree of Bachelor of Arts.

Lunar Echpse.—The almanacs predict an eclipse of the Moon, to begin a little before her rising, this evening, and to end a few minutes past 9 o'clock. The middle of the eclipse will be at 40 minutes past 7 o'clock, and the digits eclipsed will be 9d 3m, on the Moon's north limb. The Moon will rise at 7h 6m.

Dai. Adv. Aug. 2.

Insurrection at the State Prison.—an insurrection of rather a formidable aspect yesterday forenoon broke ont at the State Prison in Charlestown. A Convict named Chadwick, who was lately pardoned and admitted to testify in the case of Green, has since been convicted of another offence, and again imprisoned. Some of his fellow convicts had threatned to be revenged upon him for his desertion in exposing the former conspiracy, and five or six of the prisoners, in consequence of some threats against Chadwick, and assaults upon him, were on Wednesday placed in solitary confinament, by which measure it was thought that all further acts of violence were guarded against.

On Wednesday night, however, an extensive conspiracy seems to have been concerted, one object of which was to kill Chadwick, and a further one probably to attempt their escape. Some information of this having been obtained, one of the persons suspected, named Hill, a black man, who is in the prison for the second time, was ordered up from the work shop to the Warden, and sentenced to a solitary cell. On his way to the cell, he was permitted to step into the workshop which he had left, where he had been hammering stone, to take his jacket. On entering the shop he seized an iron bar, fell violently upon Chadwick with it, and called on his comrades to assist him.—Chadwick attempted to escape from his assailant, and was pursued by Hill and others round the shop into the yard. In the mean time the Warden hearing the disturbance, called the guard, and proceeded immediately into the yard. Finding that the convicts refused to obey, and that Hill was about to give a final blow to his defenceless adversary, he ordered the guard to fire. Two of the guard fired, and the ball of one of them entered the body of Hill, and he fell. He is supposed to be mortally wounded. No other musket was fired, and no other person was wounded by the guard. The convicts still refused to submit, and immediately entered the other work shops, threatening violently to the overseers there, in case they were again fired upon.

The overseers however made their escape, and the convicts finding themselves alone, set fire to the shops in various places. The great bell of the prison was then rung to bring assistance.—The citizens immediately assembled, together with a party of marines from the Navy Yard, and manned the walls. As soon however, as the cells were opened, a large portion of the convicts retired voluntarily to them, leaving only the disaffected who were but a small number, and they soon found it necessary to submit, and retire to their cells, before any further coercive measures were resorted to. The Prisoners being all secured, the citizens were let into the yard by whose assistance the fire was promptly estinguished.

The buildings are not greatly injured by the fire, but considerable damage is done to the materials and manufactured articles in the shops.—Many of the convicts showed no disposition to join in the insurrection, and several of them gave very efficient aid in quelling it, in protecting Chadwick, and in checking the spread of the flames. The heat of the battle was between the convicts; and in it, besides Chadwick, who probably will not recover from his wounds, Quin and several others were severely wounded. This is the best account of the transaction we can obtain at present.

Dai. Adv. Aug. 2.

FOREIGN SUMMARY.

By the arrival of the ship Nestor at New-York, London papers to June 13th have been received. By intelligence from *Constantinople* as late as May 11th, it was stated that *Moldaria* and *Wallachia* had been actually evacuated. The prospects of continued peace were increasing.

In the British Parliament the Colonial Trade Bill, and the American Trade Bill had passed the Commons and received one reading in the House of Lords. It was ordered to a second reading on the 17th.

The intelligence that the independence of the South American states had been acknowledged by the American government, had arrived at Spain, but no measures had been taken on the subject.

Later from England.

By the arrival of the ship Ceres, Goodwin, in 40 days from Liverpool, London papers to the 18th June have been received.

The Colonial and the American and West India Trade Bills, were read a *second* time in the House of Lords on the 17th and ordered to a *third* reading on the 18th. No opposition was made to the bill.

In an address of the French king to the Chamber of Deputies June 11th, he stated that he confidently expected that peace would be maintained in the East.

The French Minister of Finances estimates the national expenditures of the ensuing year, at 900,475,503 fr. and the ways and means at 909,130,283 fr.

From Gibralter papers of June 22 it appears that things, are not perfectly tranquil in Portugal.

It is officially announced in a Lisbon paper of June 2 that a conspiracy to depose the King and appoint a Regency had been discovered and that several persons had been arrested for having been concerned in the plot.

It appears by a late London paper that the Earl of Westmeath has been sentenced to three months imprisonment, to pay £2000, & to find two sureties in the sum of £500 each to keep the peace, on account of having sent a letter to a gentleman named Woods, tending to provoke a challenge to fight a duel.

From Turk's Island, July 9.—Two vessels belonging to this place have lately been stolen by 150 blacks, and they have made their escape in them to Port-au-Prince, headed by a slave who had been employed as a master of a vessel. Measures, it is said, will be taken by the owners of the slaves to demand them from the authorities of Hayti.

The demand, (says the Centinel) will be in vain.—BOYER will probably order the restoration of the vessels; but he will inquire what right the pretended owners of these black men, had to hold human beings in slavery, merely because the color of their skin happened to be a few shades darker than their own?

Population of Colombia.—This new and flourishing Republic is stated to contain two million six hundred and forty-four thousand inhabitants. It is divided into seven departments, viz. Oronoco, Venezuela, Sulia, Boyacca, Cundinamarca, Cauca and Maydanena; and into thirty-two provinces. The seven provinces formerly known under the general title of Quito, have not been distributed into departments nor senatorial districts, nor have Panama or Veragua; but it is supposed that an arrangement will be made at the next session of Congress to comprize them into three departments, so as to conform the principle of representation to the population, and which will complete the senate at fifty members, and the representatives at ninety-five.—*N. York Am.*

Extract of a letter from the American Consul at Cape de Verds, to the editors of the Boston Patriot, dated St. Jago, June 22, 1822.

"At present we have nothing new here. The slave trade is nearly suppressed. Since France has augmented her naval force on this station to two corvettes, one brig and two schooners, and instructed her commanders to be more vigilant in the suppression of that nefarious traffic, several captures have been made under that flag.—The English squadron has made but few prizes for several months past, one a brig belonging to this port, cut out of the harbor of Bissao by the boats of the frigate Iphigenia, with 192 slaves on board.

COMMON WEALTH OF MASSACHUSETTS.

AN ACT respecting the Municipal Court of the City of Boston, and regulating the selections, the empannelling and services of Grand, Traverse, and Petit Jurors.

§ 1. BE *it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same*, That the Court of criminal jurisdiction, established by an act passed on the 4th day of March, in the year of our Lord one thousand eight hundred, and styled the Municipal Court for the town of Boston, the jurisdiction of which was afterwards extended to the county of Suffolk, shall hereafter be known and styled, "The Municipal Court of the City of Boston." with all the jurisdiction, power and authority vested in the said Court.

§ 2. *Be it further enacted*, That if it so shall happen, that the Judge of the said Court shall be unable to attend from sickness or any other cause, on any day upon which said Court shall be by Law, to be held, or to which said Court shall stand adjourned, it shall and may be lawful for the Clerk of said Court to adjourn the same, either to the next stated term, or to such earlier time and to such place, as the public convenience may in his judgement require. And it shall be the duty of the Sheriff in attendance, or his Deputy, to give notice of such adjournment by proclamation, and by posting or publishing notice thereof, or in such a manner as the said Court may by any order or rule thereof, direct or appoint.

§ 3. *Be it further enacted*, That the said Court shall have power and authority to issue writs of venire facias, for the return of Traverse Jurors from the City of Boston, comfortably to law, whose duty it shall be to attend the said Municipal Court, and to serve in all cases where, by law, trial by Jury is required therein; and the said Jurors who may be drawn and returned for the respective terms of said Court held in January, April, July and October, in each year, shall be held and required to serve as such at the said terms respectively, and also at the two terms, next succeeding the said respective terms.

§ 4. *Be it further enacted*, That so much of the Laws heretofore made as required the Traverse Jurors drawn, and returned to the Court of Common Pleas for the county of Suffolk, to serve at any term of the said Municipal Court, be, and the same hereby are repealed.

§ 5. *Be it further enacted*, That all the duties required of and powers given to Towns by the several laws, "regulating the selections, the empannelling and the services of Grand, Traverse, and Petit Juros" shall be exercised by the Mayor and Aldermen of the City of Boston.

June 15th, 1822.—Approved,

JOHN BROOKS.

Copy. A. BRADFORD, *Sec'y.*

MARRIED.

In this city, on Saturday evening last, at the Catholic church, Mr. Edward Griffith to Miss Nancy O'Driscoll.

Mr. Lewis Dupee to Miss Patty Hartshorn.

On Sunday morning last, at the North Church, by the Rev. Mr. Eaton, Mr. Edward Crehore, of the firm of Wm. Barry & Co. to Miss Rebecca Siloway.

On Sunday evening, by the Rev. Mr. Wisner, Mr. Joseph Ballister to Miss Elizabeth Fennelly Emerson.

In Kennebunk, Mr. Benaiah Lutlefield, of Wells, to Miss Mehitable Lord, of the former place:

In Kennebunk Port, Capt. Benjamin Stone to Miss Sarah Patten; Capt. Hiram Mirch, of Biddeford, to Mrs Sarah Dennet, of Kennebunk Port.

In Medfield, by the Rev. Dr. Sanders, Mr. Nathaniel Fairbanks to Miss Sarah H. Woods.

At Washington City, Hon. G. R. Gilman, Representative in Congress, from the State of Georgia, to Miss Betsey Grattan, daughter of Major Robert G. of Rockingham, Virg.

In Claremont, N. H. William G. Hunter, Esq. of Windsor, to Miss Helen M. Jarvis, of the former place.

In Newport, Mr. Richard B. Mumford to Miss Emeline Almy.

DIED,

In this city—Mr. Thomas Pelham, aged 38; Mr. John Birt, aged 59; Miss Ann Hughes, aged 67.

At Plymouth, Mr. John Stevens, aged 68.

At Waltham, Mr. Eliphalet Hastings, Jr. aged 45.

At Providence, Joseph Stevens, son of Rev. Thoma, Williams, aged 16 months.

In Deerfield, Mrs. Ann M'Carthy Howard, wife of Major Charles Howard, aged 23.

Near Sunterville, (S. C.) Mrs. Martha Clark, in the 105th year of her age;—also, about a week previous, Mr. George Coulter, her brother, aged 107.

In Bordenton, (N. J.) Mrs. Sarah Maxwell Gibbs, consort of Rev. Alliston Gibbs, of South-Carolina, aged 39.

In Wiscasset, Mrs. Jane, wife of Mr. Benjamin Plummer, aged 46.—Mr. Seth Hammon, 80.

In Nantucket, Miss Mary F. Coffin, daughter of the Hon. Isaac Coffin, aged 24.

In Westford, on Tuesday last, Mr. Reuben Vose, aged 58, of Milton.—He was found dead in the woods, and from numerous circumstnnces, the Jury of inquest brought in a verdict of wilful murder.

In England, STEPHEN GEORGE KEMBLE, Esq, the celebrated comedian, in the 64th year of his age.

In Northborough, on the 22d inst. Mr. Thaddeus Fay, aged XCI, being the oldest male inhabitant of that town. His descendants now living, as nearly as can be estimated, are, four children, forty-four grand children, and sixty-three great-grand children—in all, *one hundeed and eleven* souls.

Yesterday, at his seat in Roxbury, James Perkins, Esq. aged 61. His funeral will take place from his house in Pearl-ssreet, tomorrow at 5 o'clock.

POETRY.

David's Lamentation for Saul and Jonathan.

The beam of the mighty is mantled in night,
His glory is set in the blaze of its light;
His bow-string is shaftless, his spear is at rest,
His sabre unwaving, and sightless his breast.

The beauty of Jacob is laid in the dust,
His armour is broken, and canker'd with rust;
His eye is in darkness, a spot on its ray,
His vigour is death, and its bloom is decay.

The hills of Gilboa shall summer no more,
Jehovah's annointed hath stain'd them with gore;
Their trees shall be leafless, their verdure destroy'd,
Their altar a ruin, and nature a void.

Philistia shall triumph—the pulse of the brave,
Whose thrill was destruction, is lost in the grave,
Our spirit sublimed them—adversity tried—
They existed in love, and in unity died.

Weep, daughters of Jacob, for Saul and his son;
Attune your bright hearts to the deeds they have done:
The arm of the lion, the foot of the roe,
Weep, daughters of Jacob, be mighty in woe.

Oh, Jonathan! Jonathan! ghostless art thou,
There's gore on thy visage, and dust on thy brow:
Yet the angel of beauty is lingering by,
She revels in rapture and flies to the sky.

Yes, thou art a corse, but thy spirit's above,
Diverging in glory, and beaming in love:
And friendship is blasted and saintless her shrine,
My soul has no kindred, and anguish is mine.

MISCELLANY.

EXTRACT FROM ABBE RAYNAL.

[vol. 5, book 11, p. 300.]

"But they were criminals, who deserved death, or the greatest punishments, and were condemned in their own country to slavery. Are you then the executioners of the people of Africa? Beside who was it that condemned them? Do you not know, that in a despotic state, there is no criminal but the tyrant? The subjects of an absolute prince, is the same as the slave, in a state repugnant to nature. Every thing that contributes to keep a man in such a state, is an attempt against his person. Every power which fixes him to the tyranny of one man, is the power of his enemies: and all those who are about him, are the authors or the abettors of this violence. His mother, who taught him the first lessons of obedience; his neighbour, who set him the example of it; his superiors, who compelled him into this state; and his equals who led him into it, by their opinion: all these are the ministers and instruments of tyranny. The tyrant can do nothing of himself; he is only the *primum mobile* of those efforts, which all his subjects exert to their own mutual oppression. He keeps them in a state of perpetual war, which renders robberies, treasons, assassinations, lawful. Thus like the blood which flows in his veins, all crimes originate from his heart, and return thither, as to their primary source. CALIGULA used to say, that if the whole human race had but one head, he should have taken pleasure in cutting it off. SOCRATES would have said, that if all crimes were heaped upon one head, that should be the one which ought to be stricken off.

"But they enjoy more felicity in America, than they did in Africa.

"Wherefore then are these slaves constantly sighing after their own country? Why do they resume their liberty, as soon as they are able? Why do they prefer deserts, and the society of wild beasts, to a condition, that appears to you so mild? Why doth despair induce them to destroy themselves, or to poison you? Why do their women so frequently procure abortion, in order that their children may not partake of their melancholly destiny? When you speak to us of the happiness of your slaves, you are false to yourselves, and you deceive us. It is the utmost pitch of extravagance to attempt to transform so strange a barbarity, into an act of humanity.

"But it is urged, that in Europe, as well as in America, the people are slaves. The only advantage we have over the negroes is, that we can break one chain, to put on another.

"It is but too true; most nations are enslaved. The multitude is generally sacrificed to the passions of a few privileged oppressors. There is scarce a region known, where a man can flatter himself, that he is master of his person, that he can dispose at pleasure of his inheritance; and that he can quietly enjoy the fruits of his industry. Even in those countries, that are least under the yoke of servitude, the citizen deprived of the produce of his labour, by the wants incessantly renewed, of a rapacious or needy government, is continually restrained in the most lawful means of acquiring felicity. Liberty is stifled in all parts, by extravagant superstitions, by barbarous customs, and by obsolete laws. It will one day certainly rise again from its ashes. In proportion as morality and policy shall be improved, man will recover his rights. But wherefore, while we are waiting for these fortunate times, and these enlightened ages of prosperity, wherefore must there be an unfortunate race, to whom even the comfortable and honourable name of freemen is denied, and who, notwithstanding the instability of events, must be deprived of the hope of obtaining it? Whatever therefore may be said, the condition of these unfortunate people is very different from ours. The last argument which hath been used in justification of slavery, hath been to say, that it was the only method which could be found to lead negroes, to the blessings of eternal life, by the great benefit of baptism!

"O beneficent Jesus! how is it possible that thy mild maxims could have been perverted to justify such an infinite number of horrid acts? If the Christian religion did really thus give a sanction to the avarice of empires, its sanguinary tenets ought forever to be proscribed. It should either be abolished, or it should disavow, in the face of the whole universe, the enormities that are imputed to it. Let not its ministers be apprehensive of displaying too much enthusiasm upon such a subject. The more they shall be inflamed upon it, the better will they serve their cause. Tranquility would be criminal in them, and wisdom will break forth in their transports.

"The man who defends the system of slavery, will undoubtedly complain, that we have not allowed to his arguments all the energy of which they were susceptible. This may possibly be. Who is the man, who would prostitute his talents in the defence of the most abominable of all causes, or who would employ his eloquence if he had any, in the justification of a multitude of murders already committed, and of a multitude of others, ready to be perpetrated? Executioner of thy brethren, take thyself the pen in thy hand, if thou darest, quiet the perturbations of thy conscience, and harden thine accomplices in their crimes.

"I could have refuted with greater energy, and more at large, the arguments I had to combat; but the subject was not worth the pains. Are many exertions due, or must the utmost intenseness of thought be bestowed on him, who does not speak as he thinks? Would not the silence of contempt be more suitable, than dispute with him who pleads for his own interest against justice, and against his own conviction? I have already said too much for the honest and feeling man: I shall never be able to say enough for the inhuman trader.

"Let us therefore hasten to substitute the light of reason, and the sentiments of nature to the blind ferociousness of our ancestors. Let us break the bonds of so many victims to our mercenary principles, should we even be obliged to discard a commerce which is founded only on injustice, and the object of which is luxury.

"But even this is not necessary. There is no occasion to give up those conveniences which custom hath so much endeared to us. We may draw them from Africa itself. The most valuable of them are indigenous there, and it would be an easy matter to naturalize the others. Can there be a doubt, that a people who sell their children in order to satisfy some transient caprices, would determine to cultivate their lands, that they might enjoy habitually, all the advantages of a virtuous and well regulated society. Perhaps it would not even be impossible, to obtain these productions from the colonies, without peopling them with slaves. The provisions might be gathered by the hands of free people, and would from that time be consumed without remorse.

"In order to obtain this end, which is generally considered as chimerical, it would not be necessary, according to the ideas of an enlightened man, to release from their chains those unfortunate people, who are either born, or have grown old in servitude. These stupid men who would have been prepared for such a change of situation, would be incapable of conducting themselves, they would spend their lives in habitual indolence, or in the commission of all kinds of crimes. The great benefit of liberty must be preserved for their posterity, and even that with some modifications. These children, until they attain their twentieth year, should belong to the masters of the manufacture or plantation, where they were born, that he may be reimbursed the expences of bringing them up. The five following years, they should still be obliged to serve him, but for a stipulated salary, settled by the law. After this time they should be independent, provided their conduct had not deserved much censure. If they have been guilty of any weighty crime, they should be condemned by the magistrates to public labour, for a more or less considerable time. A hut should be given to the new citizens, with ground sufficient to make a small garden, and the Treasury should be at the expence of this establishment. No regulation should deprive these men, become free, of the power of extending the property, which shall have been gratuitously bestowed upon them. To put such restraints upon their activity, and their intelligence, would be to lose by absurd laws, the fruits of so laudable an institution.

"This arrangement according to all appearances, would be attended with the happiest effects. The population of the blacks, which is at present checked by the regret of bringing into the world, none but beings who are condemned to misfortune and infamy, will make a rapid progress. This offspring will be most tenderly taken care of, by those very mothers, who often took inexpressible delight in stifling them, or in seeing them perish. These men accustomed to occupation, in expectation of certain liberty, and who will not have an extent of property sufficient for their subsistence, will sell their labours to whomsoever would be inclined or able to pay for them. Their work will indeed cost more, than that of the slaves, but it will also be more profitable. A greater degree of labour, will give a greater abundance of productions to the colonies, which will be enabled by their riches to acquire a greater quantity of merchandize from the mother country.

"Is it then apprehended, that the facility of acquiring subsistence without labour, on a soil naturally fertile, and of dispensing with the want of clothes, would plunge men in idleness? Why then do not the inhabitants of Europe confine themselves to such labours as are of indispensible necessity. Why do they exhaust their powers in laborious employments, which tend only to the gratification of a few momentary fancies? There are amongst us a thousand professions, some more laborious than others, which owe their origin to our institutions. Human laws have given rise to a variety of factitious wants, which otherwise would never have had an existence. By disposing of every species of property, according to their capricious institutions, they have subjected an infinite number of people to the imperious will of their fellow-creatures so far as even to make them dance and sing for subsistence. We have amongst us beings, formed like ourselves, who have consented to bury themselves under mountains, in order to furnish us with metals, and with copper, which may perhaps poison us: why do we imagine that the negroes are less dupes and less foolish than the Europeans?

"While we are restoring these unhappy beings to liberty, we must be careful to subject them to our laws and manners, and to offer them our superfluities. We must give them a country, give them interests to study, productions to cultivate, and articles of consumption, agreeable to their respective tastes, and our colonies will never want hands, which being eased of their chains, will become more active and robust.

"In order to overturn the whole system of slavery, which is supported by passions so universal, by laws so authentic, by the emulation of such powerful nations, by prejudices still more powerful, to what tribunal shall we refer the cause of humanity, which so many men are in confederacy to betray? Sovereigns of the earth, you alone can bring about this revolution. If you do not sport with the rest of mortals, if you do not regard the power of kings, as the right of a successful plunder, and the obedience of subjects as artfully obtained from their ignorance, reflect on your own obligations. Refuse the sanction of your authority to the infamous and criminal traffic of men, turned into so many herds of cattle, and this trade will cease. For once unite, for the happiness of the world, those powers and designs which have been so often exerted their ruin. If some one among you would venture to found the expectation of this opulence and grandeur, on the generosity of all the rest, he instantly becomes an enemy of mankind, who ought to be destroyed. You may carry fire and sword into his territories. Your armies will soon be inspired with the sacred enthusiasm of humanity. You will then perceive what difference virtue makes between men who succour the oppressed, and mercenaries who serve tyrants.

"But what am I saying? Let the ineffectual calls of humanity be no longer pleaded with the people and their masters: perhaps they have never been attended to in any public transaction. If then ye nations of Europe, interest alone can exert its influence over you, listen to me once more. Your slaves stand in no need, either of your generosity or your counsels, in order to break the sacrilegious yoke of their oppression. Nature speaks a more powerful language than philosophy or interest. Already have two colonies of fugitive negroes been established, to whom treaties and power give a perfect security from your attempts. These are so many indications of the impending storm, and the negroes only want a chief sufficiently courageous, to lead them on to vengeance and slaughter.

"Where is this great man, whom nature owes to her afflicted, oppressed, and tormented children? Where is he? He will undoubtedly appear, he will shew himself, he will lift up the sacred standard of liberty. This venerable signal will collect around him the companions of his misfortunes. They will rush on with more impetuosity than torrents; they will leave behind them, in all parts, indelible traces of their just resentment. Spaniards, Portuguese, English, French, Dutch, all their tyrants will become the victims of fire and sword. The plains of America will suck up with transport the blood, which they have so long expected, and the bones of so many wretches, heaped one upon another, during the course of so many centuries, will bound for joy. The old world will join its plaudits to those of the new. In all parts the name of the hero, who shall have restored the rights of the human species, will be blest; in all parts trophies will be erected to his glory. Then will the *black code* be no more; and the *white code* will be a dreadful one, if the conqueror regards only the right of reprisals.

"Until this revolution shall take place, the negroes groan under the oppression of labours, the description of which cannot but interest us, more and more in their destiny."

From the Columbian Star.

THE UNGRATEFUL SON.

Let us go, my dear, and call on the poor German widow, said Mrs.———, as we rose from the breakfast table. We walked forth. It was a delightful morning in the early part of May. The vessels on the broad bosom of the Potomack, seemed to be permitted to linger amidst the beauties of the surrounding scenery. The breeze was just sufficient to wave gently the new verdent robes of the forest as we passed along towards that part in which the humble cottage of the widow stands. Many a wild flower and blooming tree shed their fragrance around us: and many a cheerful note resounded from the thicket. All was adapted to excite a train of pleasing reflections, and to prepare the mind for visiting some sequestered abode of happiness.

The good old woman received us with affection; for she remembered the visits that were made, last fall, when she was sick. It was manifest that she was now glad to see us; but still, her aged countenance bore upon it an expression of sadness. To inquiries concerning her health she replied, in language more German than English, 'O Mr.———, trouble makes me sick..... I have no friend in the world.....

I assured her that we were her friends and encouraged her to unbosom her sorrows. 'My father,' she proceeded, 'is dead; my mother is dead; my brothers and sisters are dead; my husband is dead. I have been a widow more than thirty years. One son is away in the navy..... As she said this, she cast her weeping eyes upon several letters that lay on the clean pine table by which she was sitting. They, I afterwards found, were from him and full of affection; and she seemed to have placed them there in sight as her only solace. 'and one son,' she with difficulty continued was wounded in Canada, and died..... I was left alone with William. And he drinks too much. He has spent all that my dying son said was mine. He scolds at me; he beats me; he kicks me; he puts me out of the door; he threatens to shoot me. O Mr.——— my heart is broke.'—She wrung her hands; the tears rolled down her furrowed cheeks, and the deepest anguish was depicted in her countenance.

At length, when she was able to speak, again, she exclaimed. 'Ah, he little knows the anxieties and pains he has cost me. He was only six years old when his father left me a widow.'

Here the yearnings of a widowed and desolate mother's heart were visible. She gave utterance to her feelings in a flood of tears. 'I talked to him,' she added, 'but it does no good. He got some money, last Saturday, and he has been gone ever since with bad company.'

We endeavoured to console her. But no earthly consolation could reach her case. We bowed with her before the throne of Him who hears the cry of the distressed and who can exchange the heart and conduct of the most abandoned.

As she rose from prayer, and wiped away the falling tear, hope seemed to soften the features of despair, and beam from her eyes, dim as they were with age and with weeping. She thanked us in the most expressive manner, for our visit; and we returned, thinking of the folly of being amused by fictitious tales of wo, while such objects of compassion and charity as this, present themselves in real life. We could not but reflect on the dear refuge which the gospel affords to the afflicted, when every other comfort and every other hope fails. And we were deeply impressed with the importance of guarding, at an early period, and at all periods against habits of intemperance. How numerous the sins, and how tremendous the evils, that have arisen from this vice! How keen the anguish that has torn the hearts of parents and of wives!

The ardent young man who hears of the cha which I have been relating, feels a noble indignation at the conduct of this unfeeling wretch who could break the heart of an affectionate and widowed mother bending under the weight of almost seventy years. But let him beware for himself. Let him resist the first approahes of intemperance; otherwise, he has no security that he will not himself, by and by, be classed with the ungrateful son of the poor German widow. C.

Man of War's Tackle.—The sails and cordage of a first rate man of war require 180,000 pounds of rough hemp for their construction; and is said to average five acres of land to produce a ton of hemp; thus one of those monstrous towers of human iugenuity, consumes a year's produce of 424 acres of land to furnish its necessary tackle. *Ports. Jour.*

Preserve your Temper.

To punish in wrath is generally followed with bitter repentance.—A farmer who had stepped into his field to mend a gape in his fence, found his cradle where he had left his only child asleep, turned upside down, the clothes all bloody, and his dog lying in the same place, all besmeared with blood. Convinced by the sight, that the creature had destroyed his child, he dashed out his brains with his hatched in his hand; then turning up the cradle he found the child unhurt, and an enormous large serpent lying dead on the floor, killed by his faithful dog, which he had put death in a blind passion.

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CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, Printer,

No. 47, Marlboro'-Street, Corner of Franklin-Street,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents, if paid in advance, Three Dollars payable in six months.